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Lattimore

The sun lays down patterns on a Kashgar street.

Lattimore

A Kashgar mosque where the faithful turn for rest and prayer.

The market place is important for the exchange of wares and gossip in Kashgar.

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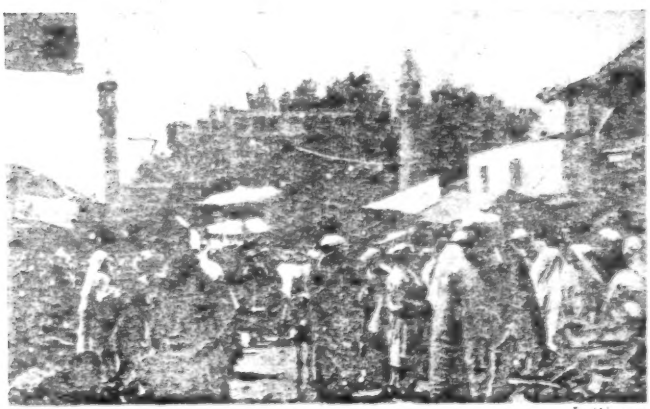

Lattimore

[p. 32 (F)]

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

[Face p.108]

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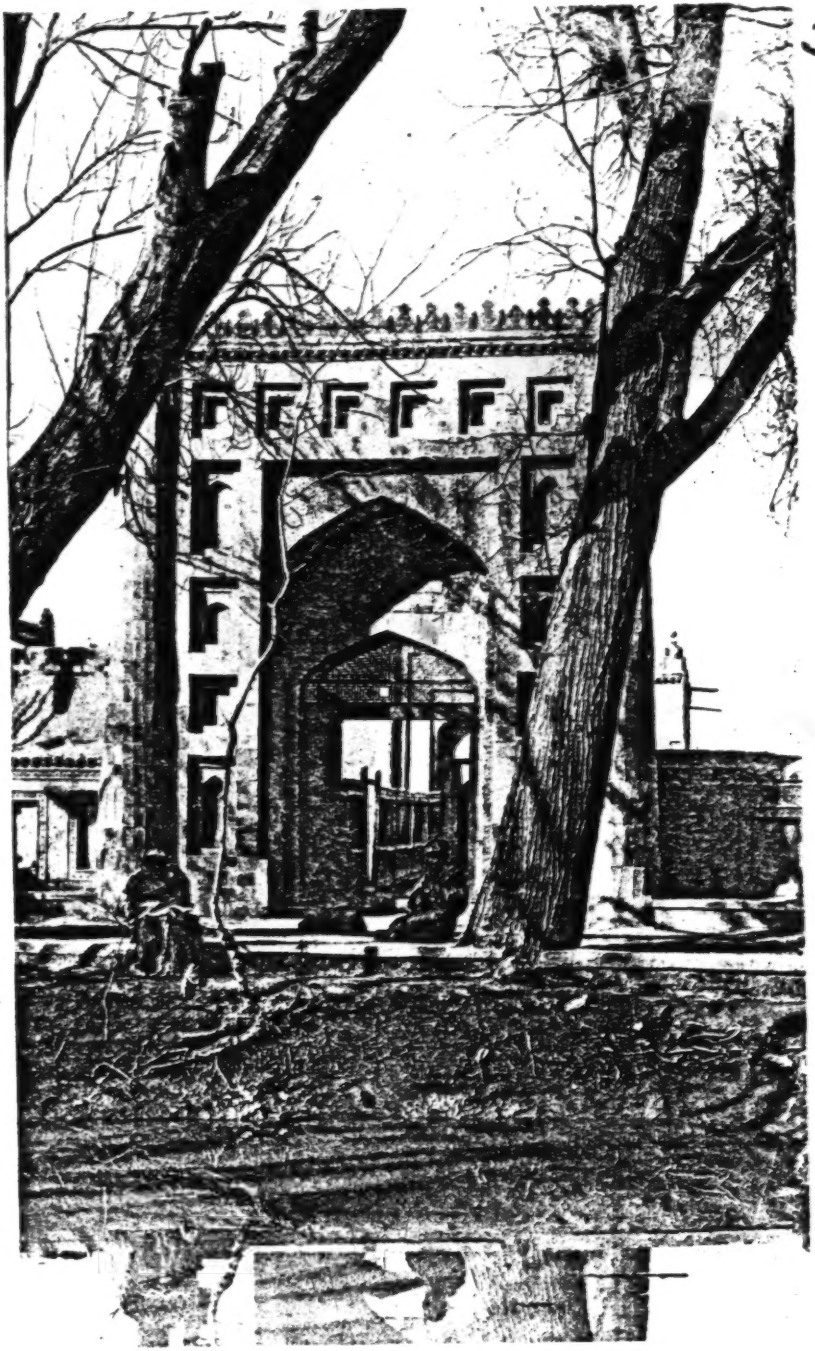

IN THE SHRINE OF HAZRAT PIR, YARKAND; GATEWAY OF MOSQUE SCHOOL

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

CHAPTER IX

DESERT, RIVER AND MOUNTAIN

ABOUT the tenth of February the grip of frost upon the land began to relax noticeably, the surface of the ice on the skating-ponds became day by day more slushy and the sun's rays developed a hitting power which surprised us so early in the season. A fortnight later, amid general jubilation, the first muddy water appeared in the irrigation-channels, forerunner of the life-giving floods which in another two months would be sweeping down from the great ranges. Kashgar awoke and stretched itself after its winter sleep. All at once, it seemed, the poplars and willows put out their buds, the soil became soft and moist and the garden resounded with the chatter of starlings, the twitter of martens, the cooing of ring-doves and the hoo-hoo-hoo of the courting hoopoe. Spring was upon us, and at the Consulate our fancy lightly turned to thoughts of the Road. We planned a most attractive ten weeks' tour which would take us first to Merket, on the Yarkand River four marches to the east, thence down-river to Maralbashi and to fair Aqsu, 300 miles along the ancient Silk Road from Europe to Cathay, and back by Uch Turfan and the Mountains of Heaven. In the event, this programme had to be postponed to the autumn, except as regards Merket, but the spring tour that we did manage to carry out, though short, was interesting enough.

Sending our baggage-ponies and all our retinue except the indispensable Hafiz and Sangi Khan ahead the day before, we left Kashgar on 21st March and reached Yupogha, 51 miles east-south-east, the same evening. Our way at first led through a flat country of trees and reedy canals and old farms on the banks of quiet rivers; but the second day the cultivation became gradually more sparse and the country drier as we approached the Takla Makan. That night we slept at a thriving little market-village called Tarim Bazar, where

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

there is the much-frequented shrine of one of Kashgar's many lady-saints, Bu Mariam. It is a simple affair; a grove of ancient desert-poplars, two or three single-storied buildings on a little hill, a tall conical mound of faggots and sand surmounted by a bundle of long poles, and all round in serried ranks the tombs of the Faithful. Escaping with difficulty from the idly curious of Tarim Bazar we made tea for ourselves under a scented tamarisk-bush near the shrine. In a corner under the ancient poplars some families of pilgrims from Khotan were encamped with their ponies, donkeys and goats around them like a nomad tribe on the move; an incredibly old beggar in his elaborately-ragged, almost theatrical patchwork costume and mediæval sheepskin-rimmed extinguisher hat doddered about among the graves; and all the while, incongruously, every tree and every bush was loud with the chorus of Spring.

Next day we crossed the westernmost and narrowest section of the Takla Makan, 24 miles broad, to the tiny settlement of Langar among the first jungles of the Yarkand River. It was not a pleasant march. Though there were no high dunes to cross, the going was heavy throughout, the sun's heat trying and the endless vistas of tamarisk-cones inexpressibly monotonous. The tarantass had as usual been sent back after our first double march, and we both rode. But the worst was now over. Next morning an exhilarating two-mile canter brought us to the river, across the placid waters of which roomy flat-bottomed ferry-boats were plying to and fro with cargoes of fur-hatted carters, blue-hooded Chinese carts, gaily-decked horses tinkling with bells and villagers in costumes of many colours. Across the river, in a grove of trees from which last year's leaves had not yet fallen (so calm and windless is the winter here), we were met by an unexpectedly imposing cortège. Twenty horsemen escorted a landau drawn by three fine bays, harnessed troika-fashion and skilfully handled by an obviously Russian-trained Turki coachman. In the carriage sat a good-looking, clean-shaven young Chinese gentleman dressed in the regulation black silk coat and white skirt, and wearing the neat black cap of his country instead of the ridiculous bowler favoured by most of his colleagues. It was the Amban of Maralbashi, of which district Merket is a subdivision, and he was actually on tour—the first and last occasion during the whole of our time in Kashgaria on which we met a District Magistrate away from

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

were most friendly and hospitable, so that we felt quite at home in the so-called New City, which looked as if it dated at least from T'ang times. The bazaars were not as picturesque and interesting as those of the Turki town and were too full of Tungans to be pleasant, but the environs of the New City and the shady banks of the winding Qum Ariq were a continual delight.

A favourite haunt was the Chinese (Taoist) temple of the God of the White Cloud. It is not an old place, but its shady grove and quiet courtyards are wonderfully pleasant and peaceful. It was founded by a bygone Commandant of the Aqsu garrison and was repaired, improved and endowed a generation ago by a devout Tao Tai called Peng. The God of the White Cloud communicates with his followers, or did so until recently, by means of divine writing, which curiously enough used to be done by a sort of planchette. I was shown this by the friendly custodian of the shrine. It consists of a wooden board with one leg only, the place of the second and third legs of the planchette being taken by handles which are held on each side by the mediums. There is also a large square wooden tray on which is sprinkled the sacred sand in which the planchette writes, and big high-backed uncomfortable-looking chairs on which the God and his divine associates sit, invisible, at the séances. Facsimiles of the God's writings hang on the walls ; it was pointed out to me that the strength of many strokes was more than mortal, and certainly the piety of the sentiments translated to me from them was unexceptionable. It is a most unfortunate coincidence that since the departure twelve years ago of the two Tientsin merchants who acted as mediums, the God has vouchsafed no calligraphic messages to his flock. It would appear, indeed, as if he had no flock nowadays, for no worshipper seems ever to visit the temple except on the official holy days, when by order of the Governor the Taoyin and other officials attend service ; only the old priest potters about, dusting a joss-stick tray here and a painted-cloth lamp there, clanging the temple bell and beating the great drum at the appointed times and occasionally, with loving reverence, changing the written prayers in the frames which stand before the god. The courtyards are grass-grown, but clean ; the little square garden behind the temple is a tangle of vines and thick undergrowth of poplar, but the two picturesque wooden pavilions it conceals are in good repair and the shrines in them are care-

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

fully tended; the "guest-room" off the middle courtyard is crudely decorated with aniline-dyed embroideries and rugs, but it is always kept ready for the mighty Visitor who never comes.

Though it is unfrequented, though it represents a dead faith, the shrine of the God of the White Cloud at Aqsu is an abode of peace and reverence, very different from the filthy, tawdry travesty of a temple which is all that Kashgar can boast.

* * * * *

Our farewell to Aqsu was perhaps the most trying and, in retrospect, comic of all our "public" departures from Central Asian towns. By way of acknowledgment of the hospitality we had received, I somewhat rashly presented the Tao Tai with a fine Wiltshire ham which had lately arrived from England. This put the coping-stone on our popularity, and word went round among the officials that we were to be "seen off" in proper Chinese style. Seeing a person off in China apparently means turning up to tea on the morning of his departure and delaying his start as long as you can. Next morning at 9.30, just as I was superintending the loading of our ten new baggage-ponies, a yamen runner arrived with the news that his master the Amban was coming to call. In vain my protests—two minutes later enter the Amban with the usual herd of Begs, interpreters, policemen and hangers-on of all kinds. D. leapt out of the back window just in time, with instructions from me to see the rest of the ponies loaded and escape when she could; I said I would follow as quickly as possible. Tea and cakes were produced from somewhere (by the gardener, I think), and I sat down to an hour's chat with the Amban. Half an hour later the ponies were all loaded and D. was just pushing them off down the narrow lane which led to the main road; suddenly, more cries and clatterings, a fanfare of bugles and the Tao Tai with a following twice as big as the Amban's came charging up the lane. A stampede ensued; half the loads came off, the ponies mixed themselves up in each other's ropes and the courtyard became pandemonium let loose. Smiling blandly, the Tao Tai passed through it unscathed in the midst of his henchmen and added himself to my tea-party within. It took D. and the servants another half-hour to restore order and refix the loads; then off they started down the lane once more. As they did so, another Chinese cart swung into it at the other end, followed

/Chinese Moslems (Dungans)/

000 Northerners are never without it.

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171 2. Patterns of living

a. Dwellings

Houses of the Chinese Moslems are similar to those of the Han Chinese in style and construction. Externally their mosques resemble Chinese temples. There is always Arabic writing carved in wood above the entrance of the mosque to mark its identity. But in Sinkiang the style of mosque architecture is not Chinese, and the buildings as a rule have minarets.

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[212] Village life is very much like that of the Chinese. People live in mud huts with lattice woodwork, windows and simple furnishings. Well-to-do people in cities and towns, where they usually congregate in separate districts, live in Chinese style houses distinguished by the carvings on the windowframes, doorways and woodwork inside, which are of elaborate Arabic design quite different from Chinese wood carving. In both rich and poor homes the ancestral shrines and tablets are missing, and in their places are scrolls with Arabic writings or passages from the Koran. In the northern and western parts of this region the living quarters are simpler. There are colonies of flat-roofed mud houses built along the cliffs.

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184 b. Food

Food habits are similar to those of the Han Chinese, though Moslems do not eat pork and consider it unclean. Meat is a luxury for the poor. Mutton is preferred, though beef is also used. In the western part of the region the very poor use horse meat, though it is forbidden by their religion. Vegetables are a part of their daily diet. In the northwest part of Sinkiang, fruits such as apricots, plums, mulberries, melons and grapes are available, as well as smaller quantities of pomegranates, apples and pears.

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252 Mutton fat, butter and linseed oil are used for cooking. In eastern Sinkiang the style of cooking is influenced by the Persian, Chinese and Turkish styles. The Chinese Moslems abstain from wine, and are not much addicted to the smoking of opium. They do not like to eat with non-Moslems, especially the Han Chinese, because they consider pork eaters unclean. Strict followers of the religion even avoid eating utensils which have been used by others, and carry their own bread when they travel. No meat may be eaten unless the animal was killed according to prescribed religious ritual.

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291 The style of dress for both sexes is generally the same as that of the Chinese except for the headdress. The Dungan men can be recognized by their white skullcaps, embroidered with a faint design in colored thread, whereas the usual cap of the Turk or Kazakh is colorful and more richly embroidered. Some Dungans dress in gray and wear white or blue caps. For ceremonial occasions or worship, the Imams, Ahungs and Mullahs, who sit

/Chinese Moslems/

000 acter Hui signifying "to return."

S N 795 361 The Chinese Moslems live in small, closely knit communities, organized around the mosques. The Moslem community is usually set apart from the general Chinese community. The Moslems may form a whole village, or a certain suburb or section of town. The communities are organized on a local basis and there is no higher religious authority that unites all the communities. The mosques, the religious and social centers of the Moslem communities, are maintained independently.

S N 795 182 At least ostensibly, the religious attitude of the Chinese Moslims is characterized by moderation. They make concessions to the ruling power, hoping thus to gain security for person and property. The more capable and resolute of those who enter into government service take part in the ceremonial of the national cult.

S N 795 794 [346] The Moslems in the Northwest do not publicly practice their religion, nor do they advertise it. In some cases their mosques are dissimulated, so that they cannot be distinguished easily from other houses in the village. They are quite lax in their observances of the different rituals connected with Islam. The Chinese Moslems do not regularly attend religious services in the mosque. Aside from the ahung (the religious leader of the Chinese Moslem community) and the extremely orthodox people they do not pray five times a day, but once or twice at most. The noon service is the most popular one, and the place of worship is limited to the mosque. The manner of calling for prayer differs in China from that in Western Asia. The Muazzin does not chant the call to prayer. He stands on the roof of the mosque and shouts the invitation to prayer and may strike a special wooden instrument called ta-p'an-tzu. Most Moslems will ignore the worship time if it interferes with their daily business. Except for some minor differences, the prayer ceremony is conducted in a manner similar to that in Western Asia.

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S N [562] Women are not allowed to attend the mosques where the men pray. In some of the larger communities, the women may have a mosque of their own, but in most places they worship individually.

The Friday service draws the best attendance, although certainly not all nor even the majority of believers. On this day the sermon is delivered by the Khatib, a special person, not necessarily a religious leader, elected for the purpose. It is usually in Arabic, and few of those present can understand it.

S N 795 785 796 203 [184] The Fast of Ramadan is one of the rituals which is observed with a degree of strictness in Moslem communities throughout China. In many places there are special messengers who go about the Moslem quarters calling out the times for observing and breaking the fast. Messengers also go around at night lest

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*175 total number of peasant households. "The peasants in the mutual
*668 aid teams are politically organized," stated the Sian Ch'un-chung
S jih-pao (January 6, 1954), and the enlargement of the membership
175 in the farmers' association have "strengthened the militia, thereby
668 consolidating the people's democratic dictatorship in the countryside in the Northwest region." (NCNA, May 22, 1952).

S Concerning the effects of the agrarian reform on the political
175 organization of the people, Kao Chin-shun, vice-chairman of the
668 Sinkiang People's Government, mentioned the following points: (1) Eradication of the "feudal" landlord class, (2) elevation of the political consciousness of the peasants, (3) consolidation and enlargement of the United Front, and (4) training large number of cadres. (Urumchi, Sinkiang jih-pao, June 19, 1953). He revealed too that in the process of the land reform, large numbers of the people signed pacts pledging to resist America and to aid Korea.

Late in 1950, branches of the China Peace Committee, organized for the purpose of rallying the people to support the war in Korea, was established in the Northwest. The work of these branch committees supplemented the activities of the people's political consultative committees and the people's representative conferences which were then in session preparatory to the formation of the people's governments. In Sinkiang, for example, the Provincial People's Representative Conference, in May, 1951, declared that its aim was to popularize and develop penetratingly the Resist-America and Aid-Korea campaign. Later in the year, in order to strengthen the hate-America campaign, the Sinkiang People's Political Consultative Committee and the Sinkiang branch committee of the China Peace Committee were merged into one joint committee. (Sinkiang jih-pao, June 19, 1953). Henceforth, the activities of the so-called conferences of workers, herdsmen, peasant, youth, women, religious, industrial and commercial circles, which were the components of the people s political consultative conference, were channeled to the work of propaganda. Seven members of the Sinkiang People's Political Consultative Committee who toured the Korean front, returned to spend three months giving speeches to half a million people. By the end of 1951, a total of JMP $213 billion (about US $10 million) was raised, sufficient, it was claimed, for the purchase of 142 fighter planes. This came to 4.24 per cent of the amount raised in all of China.

N Particular efforts were made to utilize religious institutions.
*175 In Chinghai, Buddhist lamas were organized into propaganda teams,
792 monasteries into meeting places for discussion of current events
*668 and the signing of pledges, and temple fairs and festivals for the extension of propaganda on government policies to the rural areas.
S Similarly, in Sinkiang, mosques were used to hold accusation
175 meetings and the Akhuns and mullahs were brought in line to sup-
668 port the land reform as well as the Hate-America campaign. A
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175 668 [793] [346] [795] mass meeting of 3,500 mullahs in 46 mosques in Urumchi was held on May 20, 1951, and again on May 25, 1953, to reaffirm their pledge to support Mao Tse-tung, the CCP, the Central People's Government and the Re sist-America and Aid-Korea campaign. Burkhan, chairman of the Sinkiang People's Government, was concurrently head of the China Islamic Association, which had the responsibility of rallying the Moslems of China under the banner of the Chinese Communists.

"Through the above-mentioned activities," declared Yü Chan-lin, vice-chairman of the Sinkiang People's Political Consultative Conference, "the policies of the (Communist) party and the people's government ...have been conveyed to the masses of various nationalities and various circles (i.e., political groups), so that the misgivings and the hesitant attitude on the part of certain people were corrected and the masses mobilized... thus enlarging the anti-feudal United Front." (Sinkiang jih-pao, June 19, 1953). As for the future, Yü urged further propaganda on "patriotism and internationalism" by means of mass movements, intensification of the mobilization of all the nationalities and all the political groups, and further supervision over the masses.

The Sinkiang jih-pao, in an editorial (June 30, 1953), also expressed gratification with the progress of the mobilization of the masses. "During the past four years, the people of all nationalities and all circles have been educated by repeated patriotic campaigns and experiences in various political activities, thereby increasing their organizational ability and their political consciousness. The general election will further consolidate and unite the people of all nationalities and the ties between the People's Government and the masses, thus enabling the state system of our people's democratic dictatorship to become more perfect."

C. Suppression of Counter-Revolutionaries

668 669 578 175 The efforts of the Communists to herd and regiment the people were not accomplished without considerable resistance. Large segments of the people refused to enter into the Communist fold and their resistance, strong and stubborn, made it necessary for the Communist authorities to launch campaigns for the suppression of the opposition, whom the Communists designate as "counter-revolutionaries."

The "counter-revolutionaries" or "bandits" were, according to Wang Chen, commander of the Communist forces which entered Sinkiang and concurrently secretary of the Sinkiang Sub-bureau of the Chinese Communist Party, composed of the following groups: (1) Former Nationalist forces; (2) local forces under Osman Batur, Mehmet Emin Bughra, Jamin Khan and Yolbars Khan; (3) White Russians; (4) members of secret societies; (5) bandits; and, he added, "all sorts of subversive espionage organizations (which)

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
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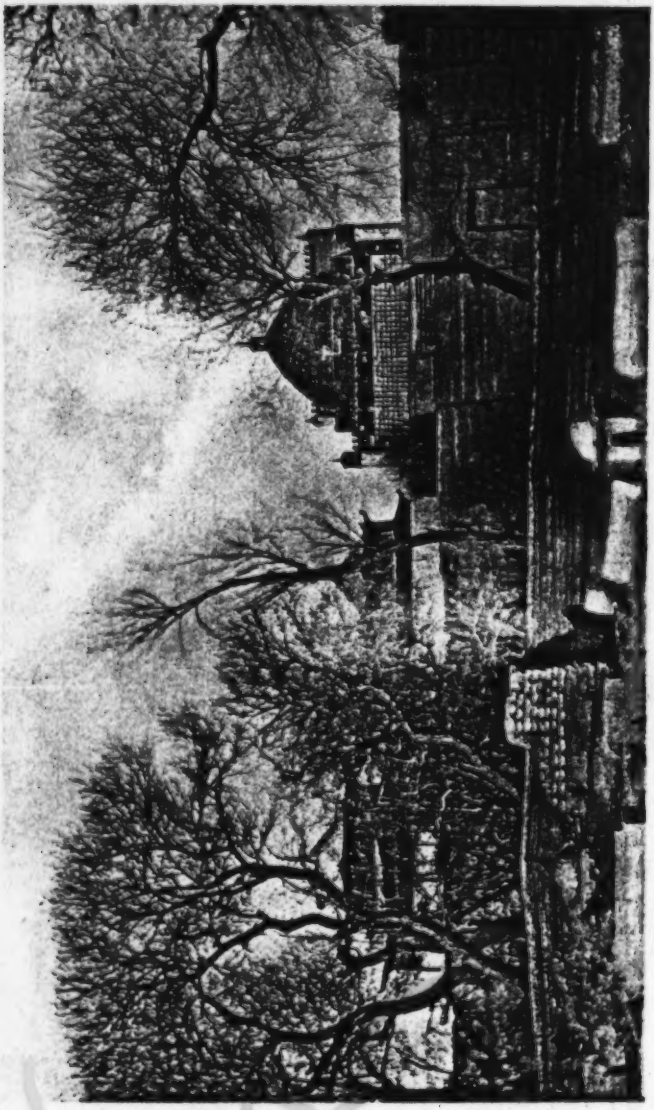

THE WONDERFUL CITY OF HAMI.
The Tomb of the Khans.

[FACING p. 210]